

sixty-three days he had preached seventy-one sermons, but the compositors made him say twenty-one sermons. What he really did shows him a very busy man, but what the compositor made him say he did, he thinks, reads as tho he might have had a vacation. To preach eight sermons every seven days for sixty-three days requires no small amount of work.

Brother D. W. Ronk, of Turlock, Calif., pays one dollar to have the EVANGELIST sent to Mrs. W. Donovan, and says, "We are having a fine protracted meeting by Brother Shively. He is waking up Turlock. Mrs. Donovan has just been converted and I thought the EVANGELIST would be a good weekly visitor to her." You are right, brother That is just the thing to do. Get the church paper into the homes of young converts and you have already done much toward helping to keep them faithful.

In a letter from Brother Kiefer, he makes a motion that the coming State conference of Ohio be held at Williamstown, the place it was to be held last year, and that the executive committee appointed at Ashland in 1895 be continued. We also have a letter from Brother Baughman, who gives the conference a hearty invitation to come to Williamstown. It is hardly necessary to wait for a second to this motion. If this issue of the paper brings no objections to the motion, then let the conference go to Williamstown. Brother Baughman promises free entertainment.

In reference to our editorial in last week's paper on "Who will help us out," we have received the following letter from Brother Helser, of Glenford, Ohio:

In this week's issue of the EVANGELIST I see the article, Who will Help us Out? I want to say *I will*. I want to say too if this is a Republican paper, as the brother has called it, I want to take it (although I am not a Republican) but if the Republican paper print such good news as the EVANGELIST gives, I say everybody should take it. I sympathize with you, Brother Editor, in your work and know the situation you are in, that you cannot please all. But for myself I could not very well get along without the EVANGELIST and be a true member of the Brethren church or any other church. Other people may not be of the same mind *But I say myself*. Keep on in the future as you have in the past, Brother Editor, and you may be sure of one customer while health and life shall last.

## Notes and Comments.

**The Larger Truth.**—Rev. J. C. Kimball in a recent number of *The Christian Register* a Unitarian paper, laments the fact that while Unitarians have the larger truth they do not have the larger life. He says:

If Unitarianism has the larger truth, its very truthfulness must prompt it to confess that orthodoxy has the larger life. There is nothing which our denomination wants for its success more than this life. Unitarian to the core as I now am in my faith, there is nothing in this world for which I thank God more, as I look back, than that I was brought up in an orthodox home and church and Sunday-school.

If Unitarians do not have the larger life, is not that evidence in itself that they do not possess the larger truth? Jesus Christ is himself the way, the truth, and the life, and they who follow him most faithfully are likely to be the possessors of the larger life. To possess truth does not always mean to possess life, but to possess the truth as it

is in Jesus, the truth that makes men free, is to possess the life also, for Jesus declares that his words are truth and life. Those who boast of being the possessors of the larger truth should see to it that they possess the life also, and if not, find some reason for the incongruity, for such it is.

**Reached the End.**—The New Theology is a very beautiful theory, nice to talk about, and if one desired to be popular, it is the theory to accept and to preach. But the following confession of one who has tried the New Theology is at least worthy of note. It clearly shows that there is a point beyond which the new theory cannot go. Rev. Stopford Brooke's says:

Modern liberal theology seems to have reached that point of negation from which there is no 'advance' possible except into unbelief in God. \* \* \* It is ethical, humanitarian, positivist, scientific, utilitarian, agnostic, anything, but it is not spiritual. It will not move the deeper life of humanity. It will not minister to progress. Liberal theology will have to go back into more belief, to have and maintain a few clear faiths, if it is to serve the cause of mankind.

**What is Truth?**—The *Religious Telescope* makes the following pointed comment on a remark made by Colonel Ingersoll:

Colonel Ingersoll recently gave a lecture in St. Louis on "Truth." Altho his discourse was made up largely of richly merited eulogies on truth, such as perhaps only the eloquent colonel could pronounce, yet in the midst of his rhetorical flight he said: "Thousands of ministers say that when I die I shall cry out in agony, 'O God, if I had only been a hypocrite, how happy would I be.'" Who ever uttered a more monstrously false statement than that? And the fact that it was made while eulogizing truth makes it all the more glaring. We venture the assertion that there is not a minister in all Christendom that desire the doughty agnostic or anyone else to be a hypocrite. Men ought to speak the truth at all times, but especially so when eulogizing it.

**They Need Boys.**—If the liquor traffic is to be carried on in this country the support must come from the boys in our homes. Liquor men know this and that is why they direct their efforts to the creation of an appetite for strong drink among boys and young men. At the rate of 60,000 a year the army of drunkards will soon have passed away and what will saloon men do to make a living? They must have the boys. How can they get them? Only by creating an appetite in them for strong drink and this is what they are secretly doing. Fathers and mothers will do well to be on the lookout, save the boys from fiendish work of the saloon-keeper. At a meeting where the interests of the saloon business was discussed, an officer of the Ohio Liquor League made use of these words which should fill every father and mother with righteous indignation:

It will appear from these facts, gentlemen, that the success of our business is dependent largely upon the creation of appetite for drink. Men who drink liquor, like others, will die, and if there is no new appetite created, our counters will be empty, as will also be our coffers. Our children will go hungry, or we must change our business to that of some other more remunerative. The open field for the creation of this appetite is among the boys. After men have grown, and

their habits are formed, they rarely ever change in this regard. It will be needful, therefore, that missionary work be done among the boys; and I make the suggestion, that nickels expended in treats to the boys now, will return in dollars to your tills after the habit has been formed. Above all things, create appetite!

## ASHLAND UNIVERSITY.

Brother Rensch's questions in BRETHREN EVANGELIST No. 11 are to the point, and just what we all want to know before we invest our money. I have a few more to add. In case the money is all provided (\$10,000) and the debts all paid, what then does the committee propose to do with the property? If you dispose of it for more than \$10,000 what will you do with the balance?

Like Brother Rensch, I think we have a right to know all these things before we invest. *I have* lost confidence. I believe the Brethren church has already paid more than enough into that institution to have put up better buildings at another place, and to-day we might have a prosperous school, whereas, now we are without a school and our money spent.

The Johnstown church has agreed to pay its apportionment, but unless we can have the assurance that we are to derive any benefit from it, or at least the church at large, I doubt whether you can depend upon any part of it.

DANIEL CROFFORD.

## GLEANINGS FROM THE WAYSIDE.

After some delay we come again with our usual small bundle of gleanings but we are glad that we have something to bring. Even if it be the widow's mite it will be cordially received when the great gleaner gathers in the sheaves. At our last appointment at Pleasant Hill a very enterprising young man came out on the Lord's side and we had a pleasant meeting. Next appointment was Maple Grove where we have been preaching so long. Had good meetings. On Sunday a young man and his wife responded to the invitation. May their pilgrim journey be pleasant and peaceful. On returning home on Monday we found a communication from the Mt. Vernon church in the south part of our county saying they had called us as their pastor for two years from the first of July next. Hope that pastor and people may have a pleasant season and showers of blessings. Along the way yesterday was our appointment at College Corner. Had a pleasant service. Baptized a brother in the afternoon and the work moves on. Our only daughter Ota was married a few days ago and it seems lonely while she is away.

As ever the same,

WM. W. SUMMERS.

North Manchester, Ind.